

The MESSENGER

of
OUR
LADY
of
AFRICA



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No. 6

RECOMMENDATION OF HIS EXCELLENCY THE BISHOP OF TRENTON, N. J.

Dear Reverend Mother:

I am indeed pleased to recommend most heartily the Apostolic work of the Missionary Sisters of Our Lady of Africa. You are laboring in your own quiet way, and in accordance with the wishes of our Holy Father, Pius XII, gloriously reigning, solely that Our Lord and Saviour, Jesus Christ, may be better known and better loved by those for whom he gave His life on the Cross that all men might have life, and have it more abundantly.

Any assistance given you will be rewarded by the Saviour Himself, who has promised: "Whosoever shall give a cup of cold water only in the name of a disciple, amen, I say to you, he shall not lose his reward." I am sure such a labor of love needs no further commendation to the good priests and faithful people of the Diocese of Trenton.

Wishing you every blessing in your noble work, I beg to remain,

Sincerely yours in Christ,

✠ MOSES E. KILEY,
Bishop of Trenton.

How to Help the Missions

PRAYER:—Without the grace of God the Missionaries could do nothing whatever for the salvation of souls. By praying for them you bring down God's blessing upon them and their apostolic labors.

SUFFERINGS:—To unite one's sufferings, trials and hardships to those of Jesus on the Cross and offer them for the salvation of pagan and Mohammedan souls.

ALMS:—If no one would support the Missionaries they could again do nothing.

8 GOOD WAYS OF HELPING

THE ANNUAL SUPPORT OF A SISTER	\$125.00
THE ANNUAL SUPPORT OF A DISPENSARY	40.00
TO RANSOM A YOUNG GIRL FOR A CATHOLIC MARRIAGE	20.00
TO RANSOM A BABY	5.00
TO SUPPORT A LEPER IN A HUT FOR A MONTH	2.00
TO PROVIDE BREAD FOR A CHILD MONTHLY	1.00
TO CLOTHE A CHILD FOR FIRST HOLY COMMUNION	1.00
TO KEEP A SANCTUARY LAMP BURNING FOR A MONTH	1.00

Is not one of these ways according to your means?

SPIRITUAL ADVANTAGES

Three Masses are said monthly for the living and deceased benefactors of the Congregation of the Missionary Sisters of Our Lady of Africa. Moreover, they share in the prayers and apostolic labors of over thirteen hundred White Sisters, who are working in the African Missions; and in the prayers and acts of self denial that the Natives, so willingly, offer up daily for their benefactors.

To avoid the Mission unnecessary expense, kindly notify us immediately of a change of address. If you do not, the postal authorities will tax us for their notification.

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THE MESSENGER OF OUR LADY OF AFRICA is edited and published bi-monthly with ecclesiastical approbation by the Missionary Sisters of Our Lady of Africa (White Sisters), Metuchen, New Jersey. Annual subscription, \$1.00. Entered as second class matter December 15, 1931, at the post office of Metuchen New Jersey, under the Act of March 3, 1879.

IN THE NEWS

WE REJOICE with the Archdiocese of New York for having a new pastor in the person of His Excellency the Most Rev. Francis J. Spellman. With the assurance of our prayers, our wish goes out "ad multos annos" for the greater glory of God and the prosperity of our Holy Mother the Church in the United States.

It was another great joy indeed for all missionaries to learn of the appointment of Rt. Rev. Msgr. Richard J. Cushing as Bishop-Elect of Boston to succeed the Most Rev. Francis Spellman. To His Excellency Bishop Cushing the Missionary Sisters of Our Lady of Africa offer their homage of deep gratitude and prayerful remembrance.

SILVER JUBILEE OF REVEREND MOTHER CLAUDE-MARIE, SUPERIOR GENERAL

Echoes of the Jubilee celebrations have now reached us and we wish our friends to share in the good news.

The great date was May 1st, but for different reasons the celebrations were anticipated.

Prior to it the neighboring Communities: Novitiate, St. Charles Orphanage and the Sanatorium enjoyed the privilege of having Reverend Mother a whole day with them.

In the meantime the Sisters from the North African Missions who were to make their annual retreat gathered at the Motherhouse, and soon, every place and space was taken up.

On the eve a full program awaited the beloved Jubilarian, the morning she spent with the Assistants and Counsellors. In the afternoon Reverend Mother received the wishes and congratulations of the numerous Sisters fortunate enough to be present. The hundreds scattered in far off lands had sent in their contributions to the spiritual bouquet that was presented to our Mother General with gorgeous Algerian roses and carnations. In a separate room, presents coming from all the White Sisters' houses were displayed and varied according to the country and the work the Sisters are entrusted with. Art in all its forms, commonplace and useful things gracefully assorted, told a tale of filial love and joyful devotedness. It is not the gift but the love of the giver that counts and Reverend Mother was overwhelmed at the sight of the gift exhibit, that will enable her to be in her turn the loving giver to numerous poor and needy ones.

At last May 21st dawned. Haec dies! . . . is the keynote of its first and last moment. During the silent communion Mass, prayers more fervent and intimate ascended to heaven, till at last they found expression in some beautiful hymns appropriate for the occasion and which lifted mind and heart to higher regions where Angels alone could surpass . . . the Novices' choir.

Shortly after followed a Pontifical High Mass by His Excellency the Most Reverend Joseph Birraux, Superior General of the White Fathers, while the Most Reverend Augustin Leynaud, Archbishop of Algiers, presided at the Throne.

Impressive moment! . . . when a Native Priest of Uganda, Father Emmanuel, of the White Fathers' Novitiate, read the Gospel.

Solemn Benediction in the afternoon was the crowning of a perfect day.

METUCHEN SHARES IN JUBILEE JOYS

We had here a very direct link with the festivities at the Motherhouse. For some

The Motherhouse Near Algiers, Africa



years Sister M. Colombe, a Novitiate companion of Reverend Mother, has been stationed in Metuchen. Though solemnity was not overpowering — we all gave our heart's very best. Good wishes poured in from all over, even pagan babies had their share . . . and you may be assured that the ransoms of Mary Columbas were most appreciated, and appropriate gifts for a Missionary Sister.

EUCCHARISTIC CONGRESS OF ALGIERS

A National Eucharistic Congress was held at Algiers May 3-7.

His Eminence Cardinal Verdiers from Paris was Papal Delegate. On Children's Day more than 11,000 were there from Algeria, Tunisia and Morocco. In the afternoon took place a historical procession reviving the glorious Christian Ages of the first centuries in North Africa.

On the last day at the solemn Mass of the Papal Delegate more than 45 Archbishops, Bishops, Prelates, the Governor General of Algeria, the Municipal Council, the Officers, all the authorities even Musulmans and Jews were present. It was in the midst of the most impressive silence that the voice of His Holiness Pope Pius XII was heard broadcasting a message of Love and Peace.

A triumphal procession through the streets and boulevards of Algiers brought to a close this great Eucharistic demonstration. 200,000 persons of all color, race and creed were there to pay homage by their presence to the Eucharistic King.

LAUS TIBI CHRISTE!

TWO NEW AFRICAN BISHOPS

BRING TO THREE THE NUMBER OF AFRICAN NATIVES ELEVATED TO HIERARCHY

Monsignor Ignace Ramarosandrata is named Vicar Apostolic of Miarinarivo on the island of Madagascar; Monsignor Joseph Kiwanuka of Nairobi, Vicar Apostolic of Masaka in Uganda. Heretofore there had been only one African Bishop, the Most Rev. Msgr. Chidan Maryan in Italian East Africa.

Monsignor Joseph Kiwanuka is a native of Uganda and a White Father. The Vicariate of Masaka counts 100,000 Catholic population on 180,000 souls. There are within the Vicariate important institutions conducted by the White Fathers, fifty Native Priests, White and Native Sisters and Native Brothers.

The appointment of the new African Bishop was confirmed by His Holiness Pope Pius XII on May 25th.

Acknowledgements

Adoption of a Girl for Christian Marriage or Sisterhood:

St. Dominic Academy, Jersey City, N. J.
East Douglas Sewing Club, East Douglas, Mass.
Mr. Charles W. Eldridge, A. J. A., Oswego, N. Y.
Rev. Alex. Landry, Churubosco, N. Y.

To Ransom Pagan Babies:

Mr. and Mrs. Doyon, Manchester, N. H.
St. John Baptist School, Ypsilanti, Mich.
St. Mary's High School, Southbridge, Mass.
Mrs. Pinard, Leominster, Mass.
St. Bernard's School, Saranac Lake, N. Y. 9 babies
St. Mary's School, Niagara Falls, N. Y.
Louisville Mission Group, Louisville, Ohio 2 babies
Our Lady of Perpetual Help School, Brooklyn, N. Y. 3 babies
Mrs. Bertha Tyo, Antwerp, N. Y.
Our Lady of the Lake School, Verona, N. J.
Our Lady Help of Christian School, East Orange, N. J.
Immaculate Conception School, Montclair, N. J.
St. Francis Xavier School, Waterbury, Conn. 8 babies
St. John the Evangelist School, Detroit, Mich. 3 babies
Mrs. Thomas Mazurek, Trenton, N. J.
St. Mary's School, Lee, Mass. 4 babies
Sacred Heart School, Massena, N. Y. 8 babies

Reverend M. Marceau, Webster, Mass.
Mr. Gerard De Jordy, Whitinsville, Mass.
Annunciation School, Florence, Mass.
Mrs. Cormier, No. Bangor, N. Y.
Mrs. Charles Dwyer, No. Bangor, N. Y.

To Keep a Sanctuary Lamp Burning for a Month:

Miss Agnes M. Mulkern, South Boston, Mass.
Miss Bella M. Carpenter, Tuckahoe, N. Y.
Mrs. T. Ford, South Orange, N. J. (2)
Mr. Louis Wlock, Spencer, Mass. (2)
The Maryknoll Crusade Unit, Honolulu, Hawaii (3)
Miss Catherine McSweeney, Hartford, Conn.

For One Year:

Rev. H. J. Schafers, Cushing, Okla.

To Help Support the Lepers:

Miss Louise Hess, Pittsburgh, Pa.
Miss Anna Wall, Pittsburgh, Pa.

To Provide Bread for the Orphans:

Miss Marta M. Santori, New York City
Miss Mary Monaghan, Charlottetown, P. E. I.
Mrs. Toomey, Jersey City
Mrs. E. Stadler, Bombay, N. Y.

To Dress a Child for First Holy Communion:

Mr. Anthony Baron, St. Louis, Mo.
Miss Mary Reardon, Port Henry, N. Y.

AFTER AN ABSENCE of eighteen years, I was back at St. Eugenie Hospital, where I began my missionary career. Having paid a visit to our Lord in the Tabernacle, I went to the women's ward in search of old friends.

I greeted the patients one by one but met only strange faces. I was about to leave when I saw two piercing eyes fixed on mine and recognized my old friend Hammama (the dove), a most fervent Catholic of Mengaliet. The dear old soul laughed and cried as I recalled to her the times she came running breathlessly to the Mission for fear of being late to Catechism Class.

The story of this 'dove' before she was caught in the net of the Divine Huntsman came back to me. Shrewd, cunning, black as a raven, shrivelled like a green apple with eyes as round and staring as those of an owl, but bright and full of clever mischief, bent over, dressed like a beggar, untidy, Hammama passed for a wicked sorceress and had all the appearances of one.

The story of the Blessed Virgin, Mother of suffering humanity, Mary's goodness and loveliness enchanted the witch. The grace of God illumined her, all was changed about her, during four years she prepared for Holy Baptism. The longed for day finally arrived. In a new white dress, her hair hidden under a blue silk handkerchief, her face radiant with supernatural peace, the woman looked beautiful as she stood at the Church doors humbly and modestly waiting for the regenerating water.

At the Mass that followed our dear neophyte received for the first time her God. She prolonged her Thanksgiving and kept us waiting for a long time outside the chapel. Finally when the door opened the Reverend Father Superior was standing behind the new Christian who was speechless before the attention of the Tamaraboutines (Sisters.) Then remembering the gratitude she owed the Venerable Father Superior, she turned to him and kissed him respectfully on the forehead in the Kabyle manner. A naive act

which made her feel embarrassed when she learned more of Christian customs. The rest of the day was spent in great rejoicing.

Hammama now Julie looked 20 years younger as we went back over those old memories so dear to her and more than once she suggested details that had slipped from my memory.

My work as pharmacist brought me in the ward frequently. I never failed to visit my 'Dove' who took advantage of these minutes to recite the long litanies of her daily ills. The application of some tincture of iodine, a little heat contented her and brought back the smile to the old wrinkled face of my spoiled child.

Every morning she assisted at Holy Mass and very often forgetting herself she made her Thanksgiving out loud passing her acts of adoration and love through the hands of Our Lady.

A beautiful September day there was a relapse. Having received the last Sacraments Mary's dove closed her eyes in the arms of her heavenly Mother to open them in the bosom of God.

Sister M. Camille, W. S.



OBITUARY

- Rev. Fr. J. M. Le Tohic, W. F., Kabale, Rwenzori
- Rev. Fr. B. Onstenk, W. F., Boxtel, Holland
- Rev. Fr. Francis Cretin, W. F., Maison Carrée, Algeria
- Rev. Fr. Jean Geling, W. F., Aba, Belgian Congo
- Rev. Bro. Edwin, W. B., Maison Carrée, Algeria
- Sister M. St. Sulpice, W. S., Algiers, Algeria
- Sister M. Lidwina, W. S., La Marsa, Tunisia
- Mr. Fred Ritterhoff, New York City
- Mrs. Gumbleton, Worcester, Mass.
- Mrs. J. B. Lussier, Manchester, N. H.
- Mrs. Bilodeau, Lowell, Mass.
- Mr. Wm. J. Mahoney, Holyoke, Mass.
- Mr. St. Andre, Aldenville, Mass.
- Mrs. Fox, Richmond Hill, N. Y.

THREE AVEYRONNETS, Sophie, Marie and Victorine were very good friends. Moreover for some time the stronger link of a common ambition drew them closer still and, as one may well guess, was the topic of their mysteriously secret chats.

"See what my cousin the priest gave me, quick take it and read it — I think it's just our affair."

Victorine hid the treasure, read and passed it on to Marie and the next time they met all three concluded, "it was exactly what they were looking for."

... What they were trying to find these three young girls, from Aveyron, a country of lively faith, impregnated with Christianity and therefore eminently fertile in vocations, their reading will tell us.

It was a sketch launched throughout France by Msgr. Lavigerie to make known his young Congregation founded by a few Bretonnes September 8, 1869, under the protection of Our Lady of Africa.

A word with their parents, a visit to the priest's house ... Unknowingly singing their heroism Mother Cyprienne at sixty years' interval was found to react the dialogue — tone, gestures of the good Father de Castelnau who had baptised

her father, mother and whole family. From emotion her voice became either quivering like that of an octogenarian, or strong like that of a soldier, reviving in our souls remembrances deep and far away of our own calling.

"What! what, my children, you wish to go to Africa! But that is death!"

"Alas, indeed we shall die. But we wish to go to Africa."

"And ... this Congregation is only two years old."

"But if nobody goes there, it will neither live nor grow ..."

"My children, this is madness!"

"Let it be, we are ready!"

Invading, the thought of their found vocation became exclusive. It was a magnet which mercilessly tore them from parents and country. The trio had what counts. Victorine will recount to the end of her life souvenirs of the Revolution told by her grandfather who, when he was a boy of sixteen, was ordered by his father to carry to his three uncles, priests, hidden in the forest, their daily food. One day the young man was discovered by a "soldier," questioned and so cruelly beaten that he was sick for a year.

On October 21, 1872, Sophie, Marie and Victorine, entered the Champagnoux postulate in Ardeche. They were the last postulants of that humble dwelling which saw pass Renee Roudaut chosen forever by Christ to be the cornerstone of the new order, this Mother Marie Salome whose name — symbol of humility and faith — as also of the spirit of ardent charity, will be perpetuated from generation to generation at the White Sisters'.

On December 15, of the same year, they were clothed in the white habit with the red cross.* Novices: Sophie became Sister Pelagie; Marie, Sister Louise; Victorine, Sister Cyprienne - born on September 18, 1850, was then twenty-two years old.

What a rude school the novitiate of that time, Sister Cyprienne summed it up in the word OBEDIENCE. This breaking of the will through obedience alone may be conceived by faith, that faith of which Christ said it could move mountains.

* It was only in 1875 that the Sisters received the silver Crucifix with the purple cord which was changed to red in 1887 on the desire of our Holy Father.



Of Ours

By wish of the great Founder manual labor was to take up a great share of the novice's day though religious instructions and spiritual exercises were to be foremost. To work in the vineyard and fields, pick out one's own defects, sow and fertilize virtues in the light of faith and the omni-presence of God, such was the preparation. On December 21, 1873, Sister Cyprienne took her first vows.

The first twenty-five years of her religious life were passed in North Africa. First it is St. Elizabeth's Hospital, Attafs, where she cares for the sick giving them her time, her heart also. Not contented with this she follows them in their "gourbis," willingly nursing their goats and sheep too.

In 1880 she is making for the Ouad-hias, where she is entrusted with the care of children, Kabyle boys and girls troublesome and quarrelsome, hardened to blows, but all the while grateful and subdued. Loving the little ones she was in turn quickly loved by one and all. Soon however she had to assume the charge of Superior along with her class. Did she reckon with her troubles? No, not one single day. To say the amount of rude labors, privations and heroic sacrifices which formed the treasury of the Congregation permitting it to expand and establish itself would be singing the golden ages on which many generations will still live.

For some time she supervised the agricultural works of St. Charles, the vineyards and laborers, she made them work and toiled herself. Broad minded, with skilled judgement she mastered the workers. The Natives, Kabyles, Arabs or Congolians are conquered by kindness, justice, calm possession of one's self and by the supernatural mind which they feel without understanding it.

January 23, 1887, sees her starting with three Sisters on the Djemaa Saharidj foundation where Protestant deaconesses were already established. They were friendly to the new comers though the Sisters would not be converted and even dared go out and care for the small pox victims while these ladies closed themselves up in their homes.

In 1889 she directed St. Charles orphanage while waiting to start on another foundation. Had she not given her proofs.



She was similar to all the others who formed this first nucleus which neither lack of comfort, nor climatic rigors, etc., could hold back. Starting early on January 23, 1894, the happy foundresses saw the same night St. Eugenie's Hospital, Mengallet, standing out against the somber sky.

The interior was perfect barrenness and poverty. The basket of provision furnished the supper, the dormitory was quickly installed; five pairs of trestles, some planks and . . . as many blankets as one wished. In spite of all, the evening prayers ended with the most vibrating "Magnificat," . . . thanksgiving to the Lord for having been chosen to make known His love in this corner of Kabylia.

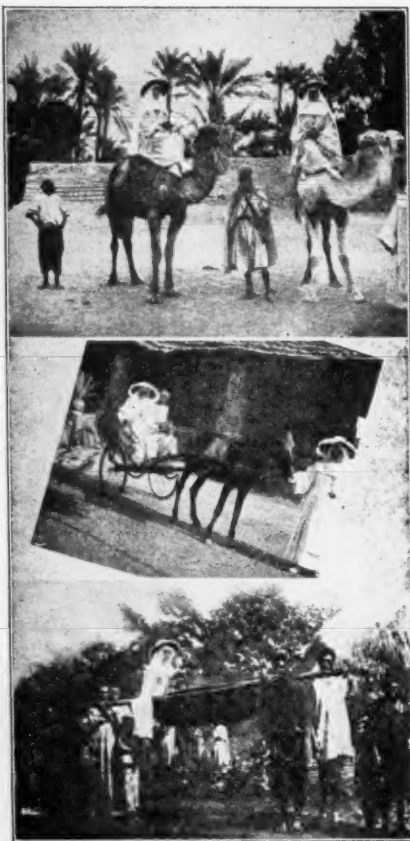
Mother Cyprienne, a perfect organizer, provided for all the material needs. The hospital was ready, April 23 two hundred patients were registered at the dispensary. The simple remedies would produce such unexpected cures that the Sisters could only say: "The finger of God is here." To reach them all the Sisters went out on excursions (visit the natives even in the most remote places) and learned to speak the local language. In winter there may be five or six feet of snow, the Sisters are deprived of Mass but their zeal is not frozen.

In 1885 Mother Cyprienne made acquaintance with Tunisia. Lar Marsa, first mission in this region, had been established in 1882. Three years later Cardinal Lavigerie himself proposed to the Sisters the new work of a Refuge more for the Europeans than the Natives. They gladly accepted. Had they not given their hearts to One Whose Heart is so wide as to shelter all our miseries and so tender as to straighten even the broken reed.

It is at La Marsa that her nomination as Superior of the fourth caravan leaving for the far off missions of the "Equator" reached her.

The mysterious appeal of these lands purpled with the blood of martyrs, missionaries, and royal pages, stirred up in

(Please Turn The Page)



the soul a holy enthusiasm from which radiated an irresistible desire to go forth. The happiness of the chosen ones was inexpressible.

Leaving from Naples the caravan had the good fortune of visiting Rome, to breathe its perfume of intense faith, more penetrating here than anywhere else.

May 25, 1897, Mother Cyprienne and her five companions boarded the "Hersog," their floating home for a month. These voyages were long. On the Indian Ocean to Chinde, a short trip on the Zambezi and on the Shire, then the charms of the caravan, the crossing of Nyassa surnamed "the wicked beast" by the Natives because of its violent storms, again on the "machilla" through unpracticable ravines or narrow foot paths which did not lead immediately to Heaven.

At Kala, they stopped to celebrate the Assumption, at Karema would be the first separation: Sister of the Rosary was named for this post which was opened

for two and one-half years. August 27 they landed at Beaudoinville in Upper Congo after having crossed the Tanganyika. There, they will wait until their house at Mpala is finished.

This home of which they took possession in May, 1898, is situated near the lake. What a feast . . . and speeches made there by their good Black Children!

What overflowing spiritual joys made their hearts vibrate on the following Sunday, feast of Pentecost. Baptism of 81 Catechumens, more than 450 Communicants. The fire lit by Christ is not extinguished, - it is fanned, - it is spread abroad, - it gains step by step, they witnessed it that day.

Here at Mpala trials will pile upon Mother Cyprienne without abating her courage. Within a month after her arrival classes, dispensary and boarding school were in full swing. Fire will soon destroy the children's dormitory, squadrons of red ants will ravage the poultry, torrential equatorial rains will spare four cabbages and few carrots to the garden . . .

FIAT! October 17, Sister Anne is taken sick with a bilious hematuria. Mother Cyprienne lovingly cares for her while at church the Natives beg from God her cure. However on October 19, 1898, Sister Anne slips quietly to her eternal reward.

Soon her turn came. After the retreat at Beaudoinville she was laid up with a first hematuria. The Sisters left alone. What she could not foresee . . . Such a terrible tempest assailed them on the lake that they wrote to St. Charles still under the emotion: "Let those of our Sisters who love sufferings come in all security, they will find here a full satisfaction for their holy desires." A second and third hematuria which so seldom spares them, increased her abandonment to God.

Within a few days Sister Willibrord is carried away by the same fever.

In 1901 the General Chapter called her to the Mother House.

After some time St. Charles Sanatorium will welcome her as Superior. Now, no more Natives, Kabyles, Arabs or Blacks . . . Only Sisters and sick Sisters. Would she not be out of her element? One would have to forget her early acquaintance with sufferings of all kind. She was the Mother who knew how to proportionate work to strength, renew the courage of a soul who totters instead of looking up to

Christ, who helped to face death or rather life, perfected in Him who is light, peace and joy.

At fifty-nine years came a second call for the "Equator." After twenty days she landed at Mombasa, a recent foundation where for a month and a half the Sisters benefited by her experience. She spoke Kiswahili, undertook visits to the Swahili and Indian sections, even to the prisons to comfort poor black women.

On January 12, 1910, she left Mombasa for Mangou where she will spend the last twenty-seven years of her life. At her age she set to work and studied another language. She needed no interpreter at the dispensary. At any hour she readily cared for the sick and excused the tardy clients saying: "They have no watch."

Her devotedness was well known. No nook left unvisited, no sick child, no dying ever called her in vain. The sick cared for, she peeled vegetables, mended clothes and was always ready for any task.

At eighty-three years of age she ceded the dispensary to a younger Sister and the four last years she devoted entirely to God. Long visits to the Blessed Sacrament, intimate colloquies of which no one had the secret. The Natives were greatly edified to see the dear "Maito" (Mother) broken by age, genuflect to the ground, sustain with a strong voice the recitation of the rosary. The Sisters knew more yet . . . How joy had kept the dear old patient awake the whole night after a long sickness because her Superior had given permission to assist at Mass again.

Mass, the humility of God who comes down on the altar at the voice of a priest to deliver Himself to us, "It confounds me," she said with an accent that moved us all.

God first served, to the end she gave herself all up to her neighbor. Our Lord called for her like a robber on November 19, 1937. After a full morning she was getting ready for siesta when she told her Infirmarian: "I feel sick" and she lost consciousness. Fortified by the help our generous and tender Mother the Church gives to all her children she departed to her eternal reward.

Sisters and Natives kept vigil near her body and when the next day she was taken to her last rest, the funeral march stopped now and then so that a greater number of her dear Black Children could have the consolation of carrying one who had been so good to them.

They are all disappearing our dear Seniors who were to us living tradition. Faith seems to play around their faces, when in thought, one passes in review the portraits of the family. Contemporary of the origin of the Congregation and first moulds of its Spirit, they knew it better than anyone.

Mother Cyprienne at eighty and more will ask all her permissions to her young Superior to whom she is most respectful. Her love for Community life is remarkable; everywhere she was a model of regularity; obedience to the bell, fidelity to an iota — all spell love for which nothing is small or unimportant.

Strong, simple and cordial as the soul of a White Sister should be — she knew on earth, the poverty needed to merit to enter into the dazzling light of Heaven and enjoy the Infinite Beauty, the riches of which our thirst for happiness will never drain.

Sister M. St. Eucher



The Virtues of Guy de Fontgalland

By Rev L. L. McReavy, M. A.

"Sine Labe"

THE CHURCH, in singing of her confessors that they "lived a life without stain," does not mean that they committed no sin. She simply means, I take it, that for a period leading up to, and embracing the moment of their death, they practised virtue in an heroic degree, and were free from vice. They committed sins, but they were sins of frailty, quickly repented: there was no permanent rottenness at the root.



Of Guy's faults, which were few and venial, there is only one which need detain us here, namely his self-styled "laziness." It has received from certain writers what we feel to be disproportionate attention, but they are serious writers, and therefore before classing him *sine labe*, we must attempt a serious answer.

Let us first state the case. Even before his First Communion he was accused by his parents, and accused himself, of laziness. The trouble was that he had no bent for routine class-work, and though he strove to overcome this disinclination, it remained with him during the brief period of his school life, from his eighth to his eleventh year, unconquered. We are not

making mountains out of molehills. Tens of thousands are claiming this child as a saint, and he must be judged as a saint, not as a child. His sanctity must measure up to adult stature, with but slight concession to age, and a fault which in others might pass unnoticed, must in his case receive detailed attention.

Here then is a fault, "laziness;" what are we to say of it? To begin with it is the wrong word. Laziness, sloth, imply inactivity, and Guy was never inactive. "He was never an idle boy," is the categorical statement of the college rector, Father Pollat. "Never idle, never unoccupied, never without something to do," says his mother. "But, mamma, I keep myself occupied," was his own answer to an accusation of laziness at school. He had perhaps a decided distaste for theoretical studies and memory work, but he made up for it by his keen interest in the Catechism, and in mechanical and applied science. Rare indeed is the idle lad who buries himself in such work as Fabre on Entomology. His fault then, though certainly a fault, and sometimes a sin, was not properly speaking laziness. It would be better styled want of application to a forced task for which he had no natural bent.

Now that we have stated the case, and defined our terms, we may broach the essential question. Was it vice, or was it frailty? And if mere frailty, to what extent was it excusable?

(To Be Continued)

The prayers of the friends of the African Missions are requested for the peaceful repose of the soul of His Excellency the Most Reverend Alexis Lemaître, White Father, Archbishop of Carthage and Primate of Africa.

A Military Funeral was given to His Excellency the Primate of Africa who now rests in the Basilica of St. Louis in Carthage near the great Apostle of Africa our Father and Founder, His Eminence Cardinal Lavigèrie.

R. I. P.

MUA NYASSA

At the hospital Jeannette says to Sister E. "When you have distributed the food please come to my home."

You may imagine her surprise on coming in. Jeannette slips two eggs in her hand and whispers in her ear. "The other day you looked so tired I felt sorry I had nothing to give you. Since then my hens laid. Take them to strengthen yourself."

Who would say our Blacks are heartless . . .

KATARA URUNDI

For some time a pagan boy of five came to school with a five cent piece tied to his belt. One day Mother Superior asked him: "What is that for?"

"Mama," he answered, "I received it and keep it so that when I become a Christian I can pay my tithe." This generous little soul does not even know in what year he is to be baptised.

Nomenclature of the Missions in Which The White Sisters Labor

ALGERIA

Mother House
Algiers 4 missions
Ain-el-Arba
Attafs
Birkadem
Birmandries
El-Affroun
Maison Carree

TUNISIA

Bizerte
Carthage
Kairouan
Marsa
Souk-el-Arba
Thibar
Tunis

ATLAS MOUNTAINS

Akbou
Beni-Mengallet 2 missions
Beni-Yenni
Bou-Nouh
Djemaa-Saharidj
Irtil-Ali
Oued' hias
Oued-Aissi
Taguemount-Azouz
Tizi-Ouzou

SAHARA

Ain-Sefra
Biskra 2 missions
El-Golea
Ghardaia
Geryville
Laghout 2 missions
Ouargla
Touggourt

GOLD COAST

Navrongo

FRENCH WEST AFRICA

Bamako 2 missions
Bodo-Dioulasso
Kita
Koupela
Mandyakuy
Ouagadougou 2 missions
Toma
Samoe
Segou

KENYA COLONY

Mangu
Mombasa

NYASSALAND

Bembeke
Kachebere
Mua
Ntakataka

TANGANYIKA TERRITORY

Bukumbi
Kagonda
Kala
Kate
Karema
Kigoma
Kisa
Mary Hill
Mbulu
Mugana
Mwansa
Mwazzie
Ndala
Oujiji
Ukerewe
Ushirombo
Sumwe
Tabora
Zimba

UGANDA

Bwanda
Hoima
Kisoubi
Roubaga
Toro
Villa Maria

RHODESIA

Cilubi
Cilubula
Ipusikiro
Kayambi
Lubwe
Minga

BELGIUM CONGO

Albertville 2 missions
Baudoinville
Bobandana
Bunya
Costermanville
Kamisuku
Kasonga
Katanga
La Fomulac
Logo
Loulenga
Mpala

RWANDA URUNDI

Astrida
Issavi 2 missions
Kabgaye
Katara
Muguera
Muyaga
Nyondo
Rushubi
Rwasa
Usumbura
Zaza

In these 114 missions the White Sisters conduct 35 hospitals, 27 Maternity Hospitals, 39 Baby Welfare Centers, 95 Dispensaries, 9 Leper Colonies and visit the sick at domicile. Thus, through the care of the body, souls are won for God. Then for the moral and social education of the women and girls the Sisters also conduct 55 workrooms, 102 schools — primary, high and normal — 47 orphanages, catechetical classes at the missions and, to lead chosen souls to the state of perfection, 14 native Novitiates.

In order to maintain all these spiritual and corporal works of mercy, the White Sisters have recruiting houses, procures and sanitariums in BELGIUM, CANADA, ENGLAND, FRANCE, GERMANY, and HOLLAND.

Would you not like to help in their works and share their merits?
See inside of front cover.



A MUSULMAN AT PRAYER

Five times a day, at the call of the muezzin, the Moslem faithfully prostrates in a prayer to Allah. To accomplish this religious act he faces Mecca.

